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## ABSTRACT

This work includes a discussion of multicultural education and a bibliography of nearly 1000 curriculum guides and supplementary and instructional aids designed for multicultural instruction at the elementary and secondary levels. First, various definitions of multicultural education are examined and common elements of the definitions are identified. The definitions reviewed are: (1) reject the melting pot thesis, (2) advocate cultural diversity, and (3) propose that schools be used to effect a transformation to a culturally pluralistic society. Another common element of the definitions reviewed is the mention of cognitive and affective modes and the areas of competencies and skills in relation to multicultural education. A number of guidelines are then presented for the evaluation of multicultural materials for potential classroom use. This is followed by a bibliography that was compiled through a computer search of the ERIC system. The bibliography is arranged in alphabetical order. Each citation is coded as to whether it is primarily curricular or instructional, its focus on affect, cognition, or skills/competencies, and the grade level(s) to which it refers or for which it is intended. ERIC document (ED) or journal article (EJ) numbers are also provided. (GC)

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### A CONCEPTUAL FRAMEWORK FOR SELECTING AND EVALUATING MULTICULTURAL EDUCATIONAL MATERIALS

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A Conceptual Framework for Selecting and  
Evaluating Multicultural Educational Materials

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## I. Introduction

Perhaps the most serious impediment to developing a better understanding of multicultural education is the absence of a cogent conceptualization of the field. Mired in conceptual chaos (Banks 1979:3), multicultural education lacks the definitional clarity and common theoretical guideposts that are needed to give more intelligent direction to this emerging field of study. Nowhere is this void more evident than in the production of educational materials. While there is certainly no shortage of curriculum guides, supplementary texts, and instructional aids of wide-ranging descriptions, there is little evidence that these materials are having the desired effect. This is partly due to the lack of conceptual guidelines underlying the development of these materials and the absence of a common set of criteria to assess their effectiveness.

What follows is an attempt to fill the need for a consensus of the meaning of multicultural education. Specifically, we propose to (1) set forth the most commonly accepted definitions of multicultural education and (2) extract the core elements of meaning from each of these definitions. This approach allows for the consolidation and systematic examination of the key definitions that are presently giving shape to the field.

Like most definitions, those of multicultural education are rooted in a set of assumptions; they assert principles and values, delineate meanings, set parameters, and proffer goals. However, in many instances these definitional elements are more implicit than explicit and hence tend to obscure rather than elucidate meaning. The issue is further clouded by the absence of agreement among policy makers and practitioners about which of the existing definitions should be employed across all situations. Consequently,

they have called into play several at once or used the one that is most compatible with their personal value system or fashioned one of their own. The end result is a conceptual growth pattern that is more accretive than additive.

How, then, is one to proceed in the face of such definitional ambiguity? We believe that a measure of conceptual clarity can be achieved by sorting out the meanings that the definitions have in common. We contend, in short, that a careful analysis of existing conceptualizations promises to reveal hidden assumptions, uncover underlying value perspectives, clarify ambiguous meanings and, in general, bring into sharp focus the many elements that comprise a true definition of multicultural education.

We maintain, further, that multicultural education is by its very nature a sensitizing rather than a definitive concept. The work of sociologist Herbert Blumer (1969: 136) supports this position: that concepts such as culture, society, institution, and the like are too complex to define with precision. Whereas a definitive concept refers precisely to what is common to a class of objects, a sensitizing concept lacks such specification. Instead, it gives a general sense of reference and guidance in approaching empirical examples. If definitive concepts provide prescriptions of what to see, sensitizing concepts merely suggest directions along which to look. Following the lead of Blumer, we will analyze selected definitions of multicultural education, identify some common reference points, and look for directional clues.

## II. Definitions of Multicultural Education

The following definitions were selected because they were formulated by individuals and groups that have exerted significant influence in the multicultural education movement. The definitions have also enjoyed widespread usage and have been instrumental in the planning and implementation of multicultural education programs.

Federal Government. The definition of multicultural education advanced by the government includes the following points:

1. knowledge of cultures and subcultures, with special emphasis on those minority groups pervasively represented in American communities
  2. awareness of how specific cultures influence learners' responses to school learning situations, and skill in sensitizing professional behavior to learners
  3. transformation of personal prejudices so that negative biases are minimized and positive appreciation of minority children increased
  4. adjustments in curricula to implement the transition from the concept of "melting pot" to "cultural pluralism"
- (Howsam, et al. 1976: 23)

American Association of Colleges for Teacher Education (AACTE). The Commission on Multicultural Education of AACTE defines multicultural education as:

. . . education which values cultural pluralism. Multicultural education rejects the view that schools should

seek to melt away cultural differences or the view that schools should merely tolerate cultural pluralism. Instead, multicultural education affirms that schools should be oriented toward the cultural enrichment of all children and youth through programs rooted to the preservation and extension of cultural alternatives. Multicultural education recognizes cultural diversity as a fact of life in American society, and it affirms that this cultural diversity is a valuable resource that should be preserved and extended. It affirms that major education institutions should strive to preserve and enhance cultural pluralism. /AACTE Commission on Multicultural Education in "No One Model American" 1973: 24(4): 264/

National Council for the Accreditation of Teacher Education (NCATE). The standards for multicultural education by NCATE read as follows:

Multicultural education is preparation for the social, political, and economic realities that individuals experience in culturally diverse and complex human encounters. These realities have both national and international dimensions. This preparation provides a process by which an individual develops competencies for perceiving, believing, evaluating, and behaving in differential cultural settings. This multicultural education is viewed as an intervention and an ongoing assessment process to help institutions and individuals become more responsive to the human condition, individual



cultural integrity, and cultural pluralism in society.

NCATE Committee on Standards 1979: 47

Association for Supervision and Curriculum Development (ASCD). Multi-cultural education, as defined by ASCD, is

. . . a humanistic concept based on the strength of diversity, human rights, social justice, and alternative life choices for all people. It is mandatory for quality education. It includes curricular, instructional, administrative, and environmental efforts to help students avail themselves of as many models, alternatives, and opportunities as possible from the full spectrum of our cultures. Each individual simultaneously becomes aware that every group (ethnic, cultural, social, and racial) exists autonomously as a part of an interrelated and interdependent societal whole. Thus, the individual is encouraged to develop social skills that will enable movement along and cooperation with other cultural communities and groups.

Multicultural education is a continuous systematic process that will broaden and diversify as it develops. It views a culturally pluralistic society as a positive force that welcomes differences as vehicles for understanding. It includes programs that are systematic in nature; that enhance and preserve cultural distinctions, diversities, and similarities; and that provide individuals with a wide variety of options and alternatives.

Multicultural education goes beyond an understanding and acceptance of different cultures. It recognizes the right of different cultures to exist, as separate and distinct entities, and acknowledges their contribution to the societal entity. It evolves from fundamental understandings of the interaction of divergent cultures within the culture of the United States. If multicultural education is to achieve its goals, the concepts that constitute its foundations must pervade the educational experiences of all students.

/Grant 1977:3/

Gwendolyn C. Baker. Of multicultural education, this widely recognized expert writes:

Multicultural education is a process through which individuals are exposed to the diversity that exists in the United States and to the relationship of this diversity to the world. This diversity includes ethnic, racial minority populations as well as religious groups and sex differences. This exposure to diversity should be based on the foundation that every person in our society has the opportunity and option to support and maintain one or more cultures, i.e., value systems, life styles, set of symbols; however, the individual, as a citizen of the United States, has a responsibility of contributing to and maintaining the culture which is common to all who live in this country. /Baker 1978:135/

James A. Banks. Multicultural education, according to this leading figure in the multicultural education movement.

: : : implies little more than education related to many cultures. A major aim of multicultural education should be to educate students so that they will acquire knowledge about a range of cultural groups and develop the attitudes, skills, and abilities needed to function at some level of competency within many different cultural environments. These cultures may be social class cultures, regional cultures, religious cultures, and national cultures (e.g., the national culture of Japan). Another appropriate goal of multicultural education is to reform the total school environment so that students from diverse cultural groups will be able to experience equal educational opportunities. [Banks 1979:4]

### III. Common Elements in Definitions of Multicultural Education

A concept, asserts Blumer (1969: 163), introduces a new way of looking at social phenomena and thereby enables its user to anticipate new experience. According to the foregoing definitions, multicultural education meets both of these criteria, since it simultaneously provides a new way of viewing school and society and anticipates movement toward a new social order.

Our next task is to extract the essential elements from each

definition. Embedded within each definition is a prescription for change; and within each prescription lies a rejection of one set of social conditions and a projected ideal for another. Moreover, each definition contains ideas about how to effect desired change. The definitions unanimously reject the idea that cultural differences can be "melted" away. Both the Federal Government and the AACTE make this point explicitly; the others make it implicitly.

The framers of these definitions overwhelmingly agree that American society should value cultural diversity. Hence, the notion of cultural pluralism figures prominently in all conceptualizations of multicultural education. The following excerpts document this point. Stated variously, multicultural education should foster:

- "the transition from the concept of melting pot to cultural pluralism" (Howsam, et al. 1976:23)
- institutional change that "should strive to preserve and enhance cultural pluralism" (AACTE Commission on Multicultural Education in "No One Model American" 1973: 264)
- "an ongoing assessment process to help institutions and individuals become more responsive to the human condition, individual cultural integrity, and cultural pluralism" (NCATE Committee on Standards 1979:4)
- "a continuous, systematic process that will broaden and diversify as it develops. It multicultural education views a culturally pluralistic society as a positive force that welcomes differences as vehicles

for understanding" (Grant 1977:3)

- "a process through which individuals are exposed to the cultural diversity that exists in the United States and to the relationship of this diversity to the world" (Baker 1978:135)
- "an educational environment "to educate students so that they will acquire knowledge about a range of cultural groups and develop the attitudes, skills and abilities needed to function at some level of competency within many different cultural environments" (Banks 1979:4)

As for how we are to effect the transformation to a culturally pluralistic society, our definers are also in agreement: it is through the public schools. Convinced that the schools can and should serve as an agency of social change, they propose to purposively change teachers, alter curricula, reconstruct school environments, and ultimately change the total process of schooling itself. This, they maintain, will help prepare children to live productively in a pluralistic society.

But if the authors of our definitions are clear in their belief that schools should intervene for the purpose of preserving and enhancing cultural pluralism, they are less clear on the specifics of how schools should go about this task. Although there is general agreement that to bring about a culturally pluralistic society requires students to be changed in some way(s), the question of what it is about students that needs changing remains unanswered. (A qualifying note: most writers limited themselves in their definitions to a brief foreshadowing of their ideas re-

garding specific strategies and elucidated these ideas at other points in their presentations. It will thus be necessary to extrapolate the basic points from our definitions and to look beyond them for the author's explications.)

A careful analysis of each author's statements shows a patterning around three basic descriptors. The first centers on the affective. Words such as awareness and sensitizing and phrases like positive appreciation and transformation of personal prejudices communicate the idea that changes in the affective domain are prerequisite to the promotion of cultural pluralism. A second descriptor is cognition. The underlying assumption is that basic information on multiple cultures will enhance understanding and thereby prepare students more adequately for life in a pluralistic culture. A more subtle point is that students can and should be taught to reconceptualize society along pluralistic lines. The third descriptor concerns competencies and skills. It focuses on developing the social skills and behavioral competencies needed to function in a pluralistic society. Taken together, these three components constitute mutually reinforcing foci against which change agents can view their efforts.

To summarize, the definitions of multicultural education reviewed above reject the melting pot thesis and advocate movement toward a culturally pluralistic society. This movement can be effected, the authors contend, by using the schools as an instrument of intervention to prepare children to live productively amidst the diverse collectivities that make up American society. They contend further that this preparation should be directed at helping children improve their understanding of and attitudes toward the ideal of cultural pluralism and to provide them with the requisite skills

and competencies for life in a pluralistic culture.

#### IV. Existing Multicultural Materials

It is obvious to the most casual observer that there is no paucity of curriculum guides, supplementary texts, or instructional aids that deal with multicultural education. Countless educational journal articles, books, audio visual materials, and simulations have addressed the need for multicultural education. Since the United States is a pluralistic society, achieving concordance regarding multicultural curriculum and instructional materials has at best been difficult. For many persons concerned, multicultural curriculum and instructional materials pertain to intergroup education and race relations. Other persons believe that focus should be exclusively on the past, present, and future of ethnic people of minority descent. The terms intergroup, race relations, ethnic studies, and multicultural education are often used interchangeably, but the meanings and degree of impact on the education system varies substantially depending on which one is used. Thus, in reviewing curriculum and instructional materials, one must be alert to the various spheres of reference (e.g., racial, ethnic, and national groups) that characterize each set of materials. Within our analytical framework this means simply that attitudes, cognitions, and behaviors can be considered within any one of several terms targeted by the developers of these materials. We must now focus attention on curriculum and instructional material that aid the classroom teacher in teaching diversity and sensitivity. Fundamental to multicultural materials is, of course, curriculum specification of what is to be learned and why it should be learned. A concept of

curriculum, however, does not prescribe the results of instruction. In specifying the outcomes of multicultural curriculum (i.e., instruction), congruent means--activities, materials, and instructional content--are necessary.

We will begin with a careful analysis of existing materials.

#### V. Procedures Followed in Examining ERIC Multicultural Materials

To determine what appropriate multicultural materials were available in the ERIC system for the Bibliography, a computer search was designed to identify multicultural documents (i.e., curriculum guides, supplementary and instructional aids) that appear to be most widely accepted in the formal schooling of children and adolescents. They are in: social studies, language arts, science, math and the arts. Sets of multicultural materials, grades K-12 subject items, and curriculum descriptor terms were identified as follows:

- art materials
- audiovisual aids
- bi-cultural
- biculturalism
- bilingual
- biracial
- books
- classroom materials
- cross cultural studies
- cross cultural training
- cultural differences



cultural factors  
cultural interrelationships  
cultural pluralism  
educational equipment  
educational games  
educational resources  
ethnic relations  
ethnic studies  
ethnic studies heritage  
games  
high interest low vocabulary  
instructional aids  
instructional materials  
instructional media  
instructional technology  
intergroup  
large type material  
learning models  
manipulative materials  
manuals  
material development  
media selection  
multi ethnic  
multi racial  
multicultural education  
multimedia instruction

orientation materials  
poly cultural  
programed materials  
programed texts  
race relations  
reading materials  
resource materials  
science materials  
slides  
student developed materials  
student writing models  
supplementary textbooks  
teacher developed materials  
visual aids  
workbooks  
worksheets

From the ERIC computer base descriptors, 827 documents common to multicultural materials, K-12 subject items, and curriculum terms that are representative of the considerable number of existing publications relating to multicultural education were selected for review. An additional computer ran added 140 materials to this list.

## VI. Analysis of Multicultural Materials

The ERIC multicultural education documents were analyzed using the conceptual model developed in the preceding section. Table I summarizes grades K-12 multicultural curriculum materials.

### Results

A content analysis was performed on 426 materials classified as curriculum. The curriculum materials were broken down into three categories: preschool/elementary, junior/senior high, and grades K-12. The K-12 materials (73 percent) constituted the largest percentage of the curriculum materials. Because the multicultural curriculum materials were not grade specific, they were not analyzed according to the three basic descriptors: i.e, affective, cognition, and skills/competencies.

A content analysis was performed on all the multicultural instructional materials and frequencies were obtained for five key program areas. Table II presents the analysis of instructional materials according to program area and grade level.

### Results

Instructional materials that were sorted as either preschool/elementary or junior/senior high were categorized by instructional program area. At the preschool/elementary level, 47 percent of the materials were language arts focused. At the secondary level, social studies instructional materials (63 percent) constituted the largest number of multicultural materials.

A content analysis was conducted on all the preschool/elementary instructional materials in order to classify each as affective, cognition, or

skills/competencies. The definitions of each category, while as specific as possible, are not without variations. It should therefore be noted that in some instances a particular instructional material may be categorized within more than one basic descriptor; however, the tabulation reports only the main focus of the material. Table III reports the key multicultural materials for grades K-6.

## Results

Approximately one fifth of all the specified multicultural materials dealt with the affective domain. The strongest emphasis was on promoting cultural understanding. The other key affective multicultural materials included developing self awareness and respecting and accepting other people.

Over one fifth of the primary instructionals focused on skills/competencies development. The development of bilingual competencies and skills in language arts and social studies comprised almost 96 percent of all the primary skills objectives.

Of the remaining skills/competencies objectives, approximately two percent included developing crosscultural confidence and skill mastery for children to develop socially and emotionally.

A great deal of consistency was encountered in the specification of cognitive objectives. Over 50 percent of the cognitive objectives focused on language arts (a significant percentage dealt with bilingual reading aids). The process of developing multicultural social skills and competencies was fostered. Thus, the key cognitive objectives are closely related to the key affective and skills objectives at the primary level.

The key multicultural materials for the junior/senior high school levels did not reveal a considerable shift in focus when compared to the primary/elementary materials. Table IV illustrates grades 7-12 instructional materials.

## Results

Affective materials constituted approximately one fifth of all materials. Affective materials cited frequently included techniques to understand better human relations, development of positive attitudes concerning people of native ancestry, and exposure to problems faced by minority group members.

Eleven percent of the materials at the junior/senior level were classified as skills materials. Inquiry and career development skills, along with cross-cultural comparative activities, were the key skills materials. In addition, critical thinking skills received considerable attention.

The major emphasis at the junior/senior level was in the cognition category. Three components classified as cognitive items constituted this category. These components were cultural diversity in America, comparing and contrasting non-western cultures, and bilingual instruction. Other cognitive emphases included an orientation to multicultural teaching materials and understanding students' cultural needs. Table V summarizes the key multicultural instructional materials that were general to all grades, K-12.

## Results

Affective objectives comprised 11.2 percent of all materials. Major emphases were placed on sensitizing students to cultural relations,

integrating multicultural awareness programs at the elementary and secondary level, and valuing objectives geared to developing appreciation of different cultures.

One sixth of the materials at this level (K-12) were classified as skills related. Approximately 50 percent of the skills materials dealt with cognitive development (i.e., language arts skills, self-help skills, critical thinking). The remaining materials emphasized social competence skills required to function and survive in a multicultural environment.

The major focus for grades K-12 instructional materials fell into the cognitive category. Three fourths of the materials were cognitive focused. These materials emphasized the following areas: teacher resource materials for multicultural studies, approaches to implementing multicultural instructional programs, and language arts instruction in a culturally diverse environment.

It should be noted that a set of discrepancies exists in the materials reviewed. First, a 3:1 ratio exists for materials developed for preschool/elementary over junior/senior high. Second, a disproportionate number of materials are not grade specific. Third, there does not appear to be a particularly strong relationship between materials developed and the grade levels. Fourth, program areas of social studies for junior/senior high and language arts for preschool/elementary appear to be overdeveloped at the expense of a few or no materials in most other program areas. Fifth, the fact that almost no interdisciplinary materials exist in the combined program areas of language arts, math, science, and social studies, and that the quantity of materials is so skewed when classified by content areas, would show that the bulk of existing materials are basically designed for very specific content purposes and, consequently, of limited general use.

## VII. Selection of Multicultural Materials

As demonstrated in the preceding section, much has been developed in the area of multicultural education. In light of the tremendous amount of materials available, their selection becomes a crucial and critical step in the delivery of multicultural education. It is of vital importance to keep in mind the three descriptors delineated in the first section:

1. Affective: affords students an opportunity to learn more about the nature of their heritage and to study the contributions of other ethnic groups
2. Cognition: allows students to recognize the educational gains that can result from cultural pluralism in a multicultural society
3. Skills/Competencies: engenders in students intercultural competence--self acceptance, acceptance of one's culture, and acceptance of persons of other cultures

While using the three descriptors as conceptual guides, the person(s) responsible for materials selection must have a clear understanding of the kinds of materials most appropriate, and must know: (1) what population is to be served, (2) the specific needs of the students and the community, and (3) the specific goals and objectives. Too often, school instructional programs are designed to match the curricula of materials available. This undermines the uniqueness of local settings, the integrity of multicultural education,

and the ethnical responsibility of providing children and adolescents with the finest quality of education.

In order to ensure the greatest possibility for student success in a multicultural instructional program, the educator must recognize the following:

1. All human beings can learn.
2. The individual must be motivated to learn.
3. Learning is an active, not passive, process.
4. Normally, the learner must have feedback and guidance.
5. Time must be provided to practice the learning, to internalize, to give confidence.
6. Learning methods, if possible, should be varied to avoid boredom and reinforced through use of differential learning methods.
7. The learner must secure satisfaction from the learning.
8. The learner must get reinforcement for the correct behavior.
9. Standards of performance should be set for the learner.
10. There are different levels of learning and these take different times and methods.

The set of preliminary questions that follows is designed as the first step in the screening and selection of available multicultural materials. To maximize the use and effectiveness of the screening questions



for local use, additional or more specific information should be sought and systematically and rigorously pursued. For purposes of this document, the questions have been placed in the two major categories: content and process.

#### VIII. Preliminary Screening Questions

##### Content

1. What is the general content and format of the material?
2. What is the instructional purpose/objective(s) of the material?
3. To what extent are the overall objectives congruent to yours?
4. Are the materials appropriate in their use of vocabulary, size of print, and type of illustrations for the intended grade level(s)?
5. Do the pictures or illustrations clearly portray minority persons, places, or cultures?
6. Are persons of clearly different ethnicity portrayed in close, beneficial interpersonal relationships?
7. Are characteristics portrayed in a way likely to counteract stereotyping?
8. Are the materials durable and not too expensive?
9. What is the aesthetic quality of the materials?
10. Is the presentation of the materials clear?

11. Does the textual matter avoid negative allusions to minority persons without mitigating explanation?
12. Do the materials foster appreciation of ethnic and cultural diversity as a positive value?
13. Are the cultural differences of ethnic groups shown as having their own value and as making contributions to society?

#### Process

1. Would using the materials on a day-to-day basis require much preparation time by the teacher?
2. Do the materials provide any method of assessing the student's prior knowledge?
3. Do the materials provide any method of assessing the progress made by the student or his/her current knowledge?
4. Do the materials appear to make use of the correct methods, scope, and sequence to achieve the instructional goals and objectives of the author?
5. Do the suggested activities promote a multicultural perspective?
6. Do the evaluation techniques appear to adequately measure the degree to which the student has mastered the goals and objectives of the material?
7. Are opportunities provided for the student to examine in depth the values, beliefs, points of view, and/or experiences of one or more cultural groups?
8. Is the student encouraged to develop and examine his/her own opinions and values regarding cultural diversity?

TABLE I  
KEY K-12 MULTICULTURAL CURRICULUM MATERIALS  
(N=426)

| GRADES               | NUMBER | Percentage of all<br>curriculum materials |
|----------------------|--------|---|
| Preschool/Elementary | 84     | 19.7%                                     |
| Junior/Senior high   | 29     | 6.8%                                      |
| Grades K-12          | 313    | 73.5%                                     |

TABLE II  
MULTICULTURAL MATERIALS IN FIVE KEY INSTRUCTIONAL  
PROGRAM AREAS, GRADES K-12

| Program Area                                       | Preschool/<br>Elementary<br>instructional<br>materials | Percentage of<br>all preschool/<br>elementary<br>instructional<br>materials | Junior/Senior<br>High instruc-<br>tional<br>materials | Percentage of<br>all junior/senior<br>high instruc-<br>tional<br>materials |
|--|--|---|---|--|
| Social Studies                                     | 38   | 17%   | 56  | 63%  |
| Language Arts                                      | 103  | 47%   | 10  | 11%  |
| Science/Math                                       | 16   | 7%  | --  | --   |
| Fine Arts  | 18   | 8%  | --  | --   |
| Language Arts,<br>Math, Science,<br>Social Studies | 5  | 2%  | --  | --   |
| Other <sup>a</sup>                                 | 41   | 18%   | 22  | 25%  |
| N/A  | 3  | 1%  | 1   | 1%   |
| TOTAL  | 224  | 100%  | 89  | 100%   |

TABLE III  
KEY MULTICULTURAL MATERIALS IN PRESCHOOL/  
ELEMENTARY (N=211)

|  | Affective | Skills/Com-<br>petencies | Cognition |
|--|-----------|--------------------------|-----------|
| Number of multicultural<br>instructional materials<br>in each category | 37        | 46                       | 128       |
| Percentage of all<br>instructional materials                           | 17.5%     | 21.8%                    | 60.7%     |

TABLE IV  
KEY MULTICULTURAL INSTRUCTIONAL MATERIALS  
IN JUNIOR/SENIOR HIGH (N=91)

|  | Affective | Skills/Com-<br>petencies | Cognition |
|--|-----------|--------------------------|-----------|
| Number of multicultural<br>instructional materials<br>in each category | 15        | 10                       | 66        |
| Percentage of all<br>instructional materials                           | 16.5%     | 11.0%                    | 72.5%     |

TABLE V  
KEY GENERAL MULTICULTURAL INSTRUCTIONAL  
MATERIALS, GRADES K-12 (N=242)

|  | Affective | Skills/Com-<br>petencies | Cognition |
|--|-----------|--------------------------|-----------|
| Number of multicultural<br>instructional materials<br>in each category | 27        | 31                       | 184       |
| Percentage of all<br>instructional materials                           | 11.2%     | 12.8%                    | 76.0%     |

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I = instructional

Grade level K-12  
Elem  
Jr/Sr

Cog = cognitive  
Aff = affective  
Ski = skills

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